

(8)

# ARROWES AGAINST BABYLON.

O R

Certaine *Queries* serving to a cleere  
Discovery of the *Mystery of Iniquity.*

*Whereunto are added*

Endeavours for Reformation in Saints apparrell.

*With some*

*Queries* for the people called *Quakers.*

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By JOHN PENDARVES a wellwisher to *Sion.*

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*Put your selves in array against Babylon round about, shoote at her,  
spare no arrowes, &c. Jerem. 50. 14. v.*

*Flee out of the midst of Babylon, and deliver every man his soule, be  
not cut off in her iniquity: for this is the time of the Lords vengeance,  
hee will render unto her recompence, Jere. 51. 6. v.*

*And I heard another voyce from heaven, saying, Come out of her my peo-  
ple, that yee partake not of her sins, and that yee receive not of her  
plagues, Rev. 18. 4: v.*

*O Daughter of Babylon, who art to be destroyed, happy shall he be that  
rewardeth thee, as thou hast served us. Psal. 137. 8. v.*

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L O N D O N;

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## The Epistle Dedicatory.

To the precious Sonnes of *Sion*,

who minde the work of their genera-  
tion; and to all the faithfull, and beloved

*Servants of God, small and great.*



He fall of *Babylon* being decreed in  
Heaven, and declared on Earth, and  
the time said to be neare at hand,  
so many hundred yeares agoe, as  
have past since the revelation was  
given to *John*; Why should it be  
thought beside the work of this  
day, to seek her down-fall, and to cry aloud unto Gods  
people to come out of her? Hath not God, and man of  
late yeares, appeared against her oppressing powers,  
spirituall and civill, in these Nations? Her maine Pil-  
lars, the Archbishops, Bishops, &c. with their grand  
supporter, where are they? Did not the sure word of  
Prophecy against *Labylon*, take hold of them? Since  
those Pillars have been removed, hath not that un-  
happy building, been as a falling house, out of which  
many thousands of Gods people have halted forth?  
the Lord going before them by many wonderfull, sig-  
nall providences, opening a wide doore unto them.  
If the remnant of old, who preferre'd *Jerusalem* above their  
cheefe Joy, which holds forth a true Character of *Sion*'s  
lovers, were so bold in her behalfe, to tell the daugh-  
ter of *Babylon* to her face, *Thou art to be destroyed*, calling

*This is one of  
the things of  
which John  
saith, They  
must shortly  
come to passe,  
Rev. 1. 1. 8.  
Much neerer  
now.*

## THE EPISTLE

them happy who should be the Instruments to reward her cruelties to Gods people, *Psalm 137*. If they speak thus, whilst yet remaining captives, let it not seeme strange, if we, who are in so great a measure delivered, doe in the same spirit of faith, declare openly the approaching fall of the daughter of mysticall *Babylon*; which (that wee may not shooote at rovers) I have in the ensuing *Querits* laboured to discover, the mother, and her daughter, the mark at which those arrows are shott. The mother being more notorious for her bloody persecutions, and filthy abominations, may soone be discovered; her daughter, having putt on a new dresse, appeares fresh coloured, and well-liking, and hath her lovers amongst great, if not good men. They who drinke of her wine, and eate of her dainties, praise her beauty, as shee is now reformed. Shee hath (it seemes) painted her face with more art, and better successe, then *Jezebell*, or else some have had lesse zeale then *Jehu*, who having no great power on his side, yet commanded (that) painted *Jezebel* to be thrown downe. With *her* *Jezebel* the daughter of *Babylon*, men formerly of great note for zeale, and piety, (preferring peace before purity) become confederate to oppose a thorow reformation, who seeme well content with the old garment, some new peices put to it, which (as our Saviour saith) makes the rent worse; they cannot beare to have the axe laid at the roote. How do many in our dayes, like *Herod*, heare good men gladly, till their lusts and wills be crost; their hearts cleave to some worldly interest, which (being as the right eye) they will not part with. Such can take Law and Covenant in their mouth, pray and preach well, with much excellency of speech, but their spirits may be discerned by this one thing: They like not to reform, or to be reformed, with a thorow

*c The wisdom that is from above preserves purity before peace, Jam: 3. 17. Its first pure, then peaceable; the wisdom from beneath is quite contrary, opposing truth under a pretence of peace: in that true wisdom, they who have abided of old, and of late, are*

# THE EPISCOPAL DEDICATORY

row reformation, which is the onely right reformation according to the word of God; to which our solemn Covenant binds us, as also (with subordination thereunto) to the example of the best reformed Churches; which are such undoubtedly, as stand at greatest distance from Antichristian pollutions. Is the Religion of this Nation so reformed? If not, why doe they not presse forward? Nay, doe not many sit downe and take up their rest, as if they had attained, and as if the worke were perfected? Hath mysticall *Babylon* been raised to the foundation thereof? If not, ought not that remnant of Gods people, who retaine their first zeale against *Babylon* to proceed to pray against her, as the remnant of the faithfull of old against the Children of *Edom*; *Psalm 137. 7. Remember, O Lord, the Children of Edom, in the day of Jerusalem: who said, rase it, rase it, even to the foundation thereof*; Let us take heede of concluding such prayers, though put up by godly men of like passions with us, to be the fruite of their passions, and preevishnesse. If here were need of further Apology for this work, and for the Saints zealous praying and declaring against *Babylon* in a right spirit, sufficient might be offered (not onely to justifie the practise, but also to invite thereunto) from this one consideration, that the glory of God, and the comfort of his people are so highly concerned in her fall, as the Scriptures largely shew. Oh what joyfull Hallelujahs shall be sung by the Saints, when they shall see the judgements of God on the great Whore which corrupted the Earth, *Rev. 19. 1, 2. &c.* If men of great light see not how this matter concerns the glory of God, Is it not because they study to promote their owne interest more then his? have they no better insight into the things that make for their owne glory? It is the joy of my heart, in the midst of many causes of griefe, that

God

accounted wrongers of Israel.

Is it not the duty of Gods elect to cry day and night for vengeance upon *Babylon*, see *Luk. 18. 1. 7.* and 8 verses.

# THE EPISTLE DEDICATORY.

\* And the people  
which shall be  
created shall  
praise the Lord,  
Psal. 102. 18.  
Esay 43. 21.

God will forme, yea he is forming a people for himselfe which shall shew forth his praise. The naked single designe of the people of this new Creation shall be that the Lord, the Lord alone, may be exalted: which (if the Author know his heart) is the one thing aymed at in spending those Arrowes upon *Babylon*, as also in those endeavours for reformation in appa-  
rell, wherein opposition is made against one (not the least) of her evills. That which is added in those *Queries* to the *Quakers*, serves for the discovery of *Satan*, transforming himselfe into an Angel of light. It is no new thing for scornfull men to set light by plain testimonies against their abominations, and lay a snare for him that reproveth in the gate, making a man an offender for a word; if such shall count mee vile for this work, I shall not thinke it strange. If the Lord shall make it appeare that the least of the poore of his flock receive light, and reape benefit hereby, and give the glory to him; I shall rejoyce therein. Although my service to Christ in this, or any thing I can doe, be but small, I am comforted in beleeving that there shall a time come, and that its not farre off, when God shall reward his servants, not onely the great, but the smalls. The high esteeme I have of the prayers of the Saints, together with a deepe sence of my need of fresh supplies of grace, put mee upon this humble suit to you, who are the seede of *Jacob*, that after your supplications to the Lord for all Saints, hee may obtaine a speeciall remembrance, who is unworthy to be accounted

1 say 29. 26.  
21.

Rev. II. 18.

The least of those who  
follow the Lambe.

J. P.



A word of Exhortation,  
To the people of God in Babylon.  
Deare Friends,



*Beseech you in the bowells of Christ, consider, that like as it was a singular act of Gods grace to warne Loth to come out of Sodom, when fire and brimstone was ready to come downe upon that City: so is it now no lesse but rather a more eminent act of his rich grace, to warne and wooe you to come out of Babylon, lovingly engaging you thereunto, (even as though he did beseech you) by, and for all the interest he hath in you; saying, Come out of her my people, Rev. 18. 4. The mercy to you, may appeare farre greater, the judgement of God upon Sodom being more tolerable, then the grievous torments and spirituall plagues belonging to Babylon, whose sins reach unto Heaven, Rev. 18. 5. and her judgement is lifted up unto the skies, Jerem. 51. 9. Herein is his great goodnesse to you, that he hath not onely given you timely notice, before the Decree bring forth, but in this also, that he hath condescended to afford many helpes in his Word for the discovery of Mysticall Babylon, which with so much serpentine wisdom transforms her selfe with such faire pretences, that shee is least suspected to be what shee is, by most who dwell with her. That little light which the Lord hath lent me concerning this Mystery, I here impart it to you as your right, considering my selfe as in the body of Gods people one with you; though not so, in respect of a visible orderly Church-state and worship, wherein the name of God is greatly concerned*



\* Pet. 2. 12.

turned. Beware of that which is a common evil among the people in the broad way, whom you joyne hand withall: to speake evill of the things they understand not. \* Yee are bought with a price, be not yee in such bondage to men, as not to try their way, opinions, and sayings by the Spirit, and the word of God, whereby David was made to understand more then all his teachers, and more then the ancients, Psal. 119. 99, 100. Why should it be thought unlikely that God should reveale unto babes and sucklings that which he hides from the wise and prudent. Ob read and weigh these Scriptures, Mat. 11. 25. 1 Cor. 1. 27, 28. Psal. 8. 2. Isa. 29. 14, 15. My bowells being troubled, and my soule in travell for your deliverance, I have as a learner by way of Quarie, presented divers weighty things, backt with Scriptures, to your consideration; whereof the meditation hath been sweete to me, the Lord make the reading so to you. And whereas God doth and will by men as instruments call to his people to come out of Babylon, before her utter destruction, which is not farre off. As the day, which hath already damned comes on upon us, wee may expect cleerer light, and better helpes. In the meane time, accept of, use, and improve such as you have, and the Lord command his blessing, that his name may have glory. So prays. S.

The Lords unprofitable

servant.

J. P.



## Arrowes against *Babylon*.

O R

Certaine *Queries* serving to a cleere Discovery of the *Mystery of Iniquity*.

1 *Que:*



Hether *Israells* going into *Egypt* their bondage there, and their deliverance, were not all typically, to set forth the state of the Church and people of God under the New Testament?

And whether this hath not been by the tongues and pens of all parties of the godly in *England*, who have publickly contended for Reformation in Religion, of late yeares generally confessed, and asserted?

2. Whether the Church of *Rome*, and principally the head of that body, her Ecclesiasticall powers, the Pope, with his Cardinalls, Arch-Bishops, Bishops, &c. be not that *Myssicall Babylon* the Great, the Mother of Harlots, described in *Rev. 17.* who is said to be the Whore sitting upon many waters, committing fornication with the Kings of the Earth, &c. Having in her hand a golden cup full of abominations &c. drunken with the blood of Saints and Martyrs of *Iesus*? And whether those Characters with others there layd downe by the blessed Spirit of God for our information, doe also fitly agree, and may be applied to any Church or State, whatsoever, as to the Church of *Rome*? And if the Church of *Rome* be *Myssicall Babylon*, then whether is shee any more worthy to be accounted *Syon*, or a true visible Church of God, then was *Babylon* of old her proper type?

3. Whether the Church of *England* ( the Nation considered as a Church ) with the Parochiall Congregations, as Churches, be

That the Church of Rome is no true Church of Christ, have not divers Martyrs sealed it with their blood, as Reasle Acts and Moh.

B

not

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not a Daughter of that *Babylon*, the Mother of Harlots? and their Ministry, in point of Ordination, the off-spring of the Pope? Have they at any time, even to this day, either by word in any Solemn Declaration, or by practise in gathering a Church out of the Nation, as out of the world, disclaimed that Church-state which in its grossest corruption was avowed and maintained by the Popish Ministry and people of this Land in *Queene Maries* dayes? Is it not apparent that some new peices onely have been put to that old garment, that old Church state, yea whilst first the same, and since the like people without any visible Marks of Conversion, with their Romish Baptisme and Ordination of Ministry are still retained? And whether the aforesaid Characters in the second *Quary* describing the Mother of Harlots the Church of *Rome* and her Ministry, doe not in like manner, in their measure, appeare upon her Daughter, the Nationall Church of *England*, and her Ministry?

If so, then  
4. Whether is it not the duty of all Gods people in this Nationall Church, and in the Parochiall (presented) Churches, to separate from that false Church-state, and their professed Church-worship, in all the exercises thereof, together with their Church-Ministry, as they stand and act on the account of office in that false Church? And whether the Commands of God to his people to come out of *Babylon*, *Rev.* 18. To see out of the midst of her, *Ier.* 51. To depart thence and touch no uncleane thing, *Isa.* 52. 11. be not a sufficient Scripture-warrant for their so doing? And whether Gods people neglecting to come out of *Babylon*, doe not thereby doe great disservice to the cause of Christ against Antichrist, and expose themselves by their disobedience in this thing, to the danger of receiving of her plagues, by pertaking of her sins? *Rev.* 18. 4. v.

5. Whether the strange and wonderfull providences of God in the late Warrs in *England*, *Ireland*, and *Scotland*, have they not in their courses (not in one single act onely) agreed with his word, to cleere the call, and open the way, to his Saints to come out of *Babylon*? Hath not the Lord eminently appeared against King, Bishop, and *Scotch*-Presbyter, who refused to let Gods *Israel* goe free from the hard bondage of a forced Conformity to the Nationall Church-worship? And did not God (who put it into the heart of *Cyrus* to give liberty to the *Jewes* to goe up to *Jerusalem* to build Gods house, *Ezra* 1. 1.) put it also into the hearts of our

Rulers,

Let such as  
viewe at the  
Word read and  
weigh those  
Scriptures quoted  
in this  
Quary.

This Quary  
with the two  
following may  
assist some  
help to discerne  
the times; and  
to resolve the  
former Question  
whether the  
writings of the  
daye be

Rulers, after great and signall successes given their Armies, to grant liberty to his people to walke according to their light without restraint and confinement to the Parish-Churches? And was not the hand of God strong upon them to vouchsafe that release from our bondage, notwithstanding the uncessant provocations of some to compell us to their way? If wee aske our Fathers can they shew us, our Elders, can they tell us of such a deliverance wrought out with so high a hand for Gods people in this Island?

6. Whether if wee look at inward impressiōs on the hearts of Gods praying people, ( which when they agree with the word, and providences of God, are speciall helps whereby to judge of our dutie, and the season thereunto belonging ) may we not observe how the hearts of Saints have, during the late warres, been stirred up to a great zeale against the whore of *Babylon*? Hath not God cast that false Church-state and worshipping, roote, and branch, out of the hearts and affections of very many of his people, who being dead to mens traditions, minde a pure way of worship, cleerely discovering to them the confusions and corruptions of that way, causing them to protest against it, and forsake it, though to the hazard of their credit and profit, suffering great opposition on that account from their neere relations? Have not few yeares brought out of that way many thousands in this Land, who have turned their back to *Babylon* with their faces towards *Syon*, enquiring the way thitherward? And of those who remaine behind are not many held back by worldly interests, and slavish feare of man? The more ingenious of them blush to affirme ( being driven to it in defence of their staying there ) that their Congregations are true Churches, either in respect of matter, or forme, yet some there are who are so afflicted with feare of error, that they are not free to enquire after the truth in this thing.

7. Whether the zealous and tedious labours of the Parliament and Synod for reforming of the Nationall Church-Discipline, hath not proved like the washing of a Blackmore, and answer not to that saying *Wee would have healed Babylon, but shee is not healed*? What followes, as the Saints duty then but to forsake her? Are not the people in their Parish-Congregations so incorrigible, that their Physitians despaire of the cure? In stead of cutting off the corrupt part, have they not even rejected ( for some yeares ) that Ordinance of Excommunication which serves to keepe a true Church pure? If one wicked person must be cast out with his wickednesse,

Let sub-  
have lost their  
first zeale a-  
gainst Baby-  
lon, remember  
from whence  
they are fallen  
and repent.

The people had  
a minde to the  
work, as in the  
dayes of Nehe-  
miah, Neh 4.

6. Such are more  
like the Child-  
dren of Hagar  
the bond wo-  
man, than Sa-  
rah the free  
maiden.

Some are so fil-  
led with pre-  
judice against Se-  
paration, that  
they will not  
have a word  
of it. Doe not  
such speak and  
binke evill of  
the things they  
know not.

Is it because  
they know no  
need of this. Or

dinance? or be-  
cause they haue  
not living e-  
nough to bury  
their dead?

Are not many  
sheeves, mur-  
derers, adulte-  
rers, such as are  
publicly con-  
sisted of such  
offences, har-  
boured in the pa-  
rochiall Churches  
without any  
Church censur  
upon them?

And if this be  
so, there is lit-  
tle cause why  
they should  
blame those  
who leave such  
a company of  
corrupt men.  
O horrible hy-  
pocrisie!

Do not some Pa-  
rishi-Ministers  
act as if they  
were willing to  
slide out of their  
old way, nor  
say they taking  
their leave,  
taking to them-  
selves the shame  
of their abomi-  
nations.

Let such as  
speake against  
Babylon, take  
heed what they  
doe in their right  
fit it.

Rev. 18. 6.

Jer. 15. 14.

Shall not the  
Spre. of the  
worse invade

least a little Leaven might leaven the whole lump: may wee not  
thinke their lump is long since leavened who have in their Con-  
gregations so long retained, as members, without rejection, so great  
swarmes of prophane ones? Is not their Nationall Church (if wee  
denominate them ought with respect to the greater number) ra-  
ther a Cage of uncleane birds, and a hold of every foule spirit,  
then a true visible Church of God, a spirituall house consisting of  
lively Stones? Some indeed exclude the rude rabble from parta-  
king in the Supper, which is but one act of Church-worship; but,  
Doe not many professing to be Ministers of their Churches, make  
large shew of zeale for Ordinances, as if they strained at a gnar,  
and yet in this thing easily swallow downe a Camell, taking no  
notice in any way of practise, of so great an Ordinance, which be-  
ing duely practised by a true Church, tends to the destruction of  
the flesh, and the saving of the soule in the day of the Lord, 1 Cor:  
5. 8? If men take not to themselves the shame of these their abo-  
minations in the matter of worship, what grounds have they, or  
their followers, to beleive, that God will shew them the patterne  
of his house, the goings out, and commings in thereof, &c.  
Ezek. 43. 11.

And if these things be so,

8. Whether then the Saints and servants of God ought not to  
declare the Nationall Church of England, (viz. the Nation pre-  
tending to be a Church) to be indeed no Church of Christ, but a  
Daughter of Babylon? And is it not their duty to discover her  
abominations, in such Language (in speaking of Babylon, either the  
Mother or her Daughter) as the Spirit of God makes use of, and  
commends to us in the holy Scriptures? Doth not that command  
to Gods people, to reward her as shee hath rewarded them, extend  
to a full reward, both in words, and deeds? And if through flatter-  
ies of men, slavish feare, or foolish pitty, Gods Archers (his Mi-  
nisters) withhold to shoote such arrowes against Babylon in preach-  
ing, or printing, as God hath put into their Quiver for that pur-  
pose, may they not be justly rebuked for it?

9. Whether a bare forsaking of the Nationall Church, and a  
verball declaring against it, be a sufficient witness-bearing for  
Christ, against Antichrist, in the matter of Worship? or whether  
besides all this, are not Gods people called by a bold profession,  
and visible practise of the ordinances of Christ, according to the  
Gospel pattern, to hold forth a true Baptisme, & Church-worship,  
and



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5

and so by a contrary practise, to beare their testimony in the strength of Gods Spirit, and truth, against that false way? And in so doing, though the worke of *Zions* building may appeare, now in its beginning, as nothing, in comparision of that glorious patterne in the Apostles dayes, is there not ground to beleive God will vouchsafe his presence and helpe to his people in the work, according to his good word, *Haggai* 2. 1, 2, 3? And when the Saints come out of *Babylon*, ought they not then to call upon one another, to flow to *Zion*, and there to declare the worke of the Lord? *Fer.* 1. 6. 9, 10. And if this be the season for the former duty, why not for the latter. and having with, and amongst them, the Word, and Spirit, according to that stable Covenant to beleivers in all generations, *Isa.* 9. 21. What hinders but they should rise and build?

*downe the lony City Isa 26.6. Even the steps of those who walke by the footsteps of the flock?*

*Neh. 3. 18.*

10. Whether many zealous Ministers and people in the Parish-way, by reason of their ignorance of the times, and seasons, and the great worke of God at this day, to bring his people out of Mylticall *Babylon*; may they not be in danger of fighting against God, and kicking against the pricks; as did many devout *Jewes*, who were zealous of the old legall Worship, not knowing or considering that the time of reformation from Jewish rudiments, was come? And, doe not many now as they then, little consider Gods call to his people to reforme thorowly from all Antichristian pollutions, and to touch no uncleane thing, in this day of the Lords controversie for *Sion*? And may wee not see, as then, so now, the things which God winked at in times of ignorance, hee will not winke at, but witnesse against in times of light? And is there not a very great security upon many professors, and darknesse upon their right eye, that notwithstanding all the signes of the times, and all the late wonderfull workes of God, they are not awakened to discern, and doe the speciall duties, which God by his strange dispensations calls them to? And is it not apparent, that many who should instruct others in the duty of the day, doe discourage them from enquiring into such things, telling them of the danger of mistakes, and the great difficultie of finding out truth, referring them in many things to the footsteps of the flock in times of Popish darknesse? But is it not high time for Gods people to goe a step beyond such Watch-men, enquiring after Christ in the further discovery of truth? And seeing God hath chosen the weake and foolish things of the world to confound the wise, ought not even such

*Heb 9. 10.*

*Can yee not discern the signes of the times? Mat. 16. 3.*

*It is the duty of the wise Steward to give the Children of God the portion of Doctrine suitable to the season. Luk. 12 42.*

to

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to search into the booke of revelation, seeking God by faithfull fervent prayer, for his promised Spirit to lead them into all truth, remembering the words of *David*, *Thou through thy precepts hast made me wiser then mine enemies, I have more understanding then all my teachers*, *Psal. 119. 98. 99.*

11. Whether the Parish-Ministry in their standing, and acting, as such, are not found taking part with *Babylon*, and warring against the true visible Churches of Christ, and all others who withdraw from and witnesse against the Common polluted way of worship? And if so, whether those who are enlightened, may warrantably upon the account of the gifts and godlinesse of such Teachers follow after them, so as to have fellowship with them in their broad Church-way? And is it not to make Idolls of them, and preferre them before Christ, and set them above him, if they choose rather to follow after such Ministers in that way which hath no word of God for it, then to follow Christ in that despised way of worship, which hath the sure word of Scripture for its warrant? If *Peter* that eminent Preacher, might be, and was so farre captivated by the Tempter, as to oppose by rebuking Jesus Christ himselfe, when he spake of his suffering death, *Mat. 16. 21. 22. 23.* And againe denied him shamefully when he came to suffer, with cursing and oathes, saying he never knew the man; And after all thts at another time the same *Peter* who was so famous an instrument in Gods hand for converting so many soules, even he becomes a misleader in a way of dissimulation, *Gal. 2. 11. 12. 13. 14.* so that *Barnabas* an eminent Minister of Christ, and divers others were carried away with his dissimulation. If so it were with *Peter*, is there not ground enough for the good people in that way to feare, that their Ministers, even the choicest of them, may be fallen into temptation, to be prejudic't against the worke of a thorow-reformation, seeing their preferments, livings, and honours seeme to be struck at; and so being offended, labour to draw in others to be one with them, in their offence and opposition against the Saints in their present warfare for Christ against Antichrist?

12. Whether the greater number of people in the Parish-Assemblies, are not in danger of eternall Damnation, through their high presumption that they are in Christ, and in a good estate? And whether have not *Englands* Church-Ministry much to answer for, who have begotten, and cherished this confidence in them, by declaring them in their old Catechisme, *To be regenerate*

*Mark how Satan makes use of Eminent instruments sometimes, to promote his wicked Designs.*

*If some who see such dissimbling sell them that dissimble, that they are, to be blamed, they do but as Paul did who told Peter of his fault.*  
*Gal. 2. 14.*

in their Baptisme, made Members of Christ, and inheritors of the kingdom of Heaven? If this be true, and no les they have taught them who thus exalted them unto heaven, may they not boldly conclude from many promises to beleivers, that their soules are in a safe condition? But it may now be said, they have laid by that Catechisme, and now they preach to them a necessitie of regeneration; But seeing they have been trained up from their infancy in this beleife, which they have by heart, as wee say, that they were regenerate in their Baptisme long wnce; Is it probable that the old evill sent which hath remained in the vessell, for so many yeares, will be removed by telling them now, and then, they must be borne againe? Although many declare this to them in the Pulpit, and so wound them a litle for the present time, yet doe they not quickly heale them againe at the Font, or Balson, accepting them there for beleivers, by administering that to the children of all or most of them, that which they declare to be the priviledge of the Children of godly beleiving Parents? Doth not this easily help them to conclude, that whatsoever they say in preaching, their Ministers by their practise declare them to be beleivers? And have their Ministers notwithstanding so much talke of reformation, at any time, plainly, solemnly, and openly declared their repentance for this their sin, or the sin of their predecessors in this thing, whereby they have deluded thousands of soules? Have they declared it so, that the common people might run, and read their meaning? Should not the playster be made as broad as the soare?

If so then

13. Would it not be a praise-worthy deed, and that which would much tend to free the present Parish-Ministry from being guilty of the blood of their people, for them to confesse openly, the great sin of their predecessors, and their sin, so far as they have partaken with them, in declaring the people to be borne againe in Baptisme, and made inheritors of the kingdom of heaven, discovering the danger of this horrid delusion; giving them plainly to understand, that they, the generality among them, who say they are Christians, are not such, but are of the world, as appears by their hatred of those whom God hath chosen out of the world? And should they not doe well to informe the godly among them, that they are in no visible orderly Church-state, provoking them to arise and measure the patterne, and sending them forth by the footsteps of the flocks in the primitive times? and would it not well

become:

Is not this to  
justifie the wic-  
ked? that evill  
condemned  
P. ov. 24. 24.

Luk. 6. 44.

Good and bad  
men must be  
knowne by the  
fruit. Luk 6.  
44.  
The Parish  
people are a  
people of mixt  
forming by such  
meanes.

become them having thus borne their testimony in word against the aforesaid evil, to back the same in their practise with a plaine deniall to administer any Ordinance of Christ to the common multitude, more then such as are for conversion, which belong to Hea-then and Publicans, till they see them bring forth fruits meet for repentance, whereby a man may probably know, and warrantably judge them to be converted and brought to the most holy faith of Christ? And as for their present profession taught them by the tradition of fathers, and by the customes and precepts of men, not by the mighty power of God through the Word, what solid satisfaction can it administer whereon to ground a probable judgement that they are in the faith, Considering that in this Land, there is now no persecution as in the Apostles dayes, but on the contrary, many worldly advantages attending the common profession of Christ? And except some such effectually course be taken, as is before commended in this *Quary*, can the Ministers of such a people by all their faire glosses and subtile arguings acquitt themselves from the blood of soules? Is it not their duty to take up the stumbling blocks out of the way of their people? Are not many thousands of poore ignorant soules, by looking at such things as these, their supposed Christning, and Church-state, together with their dead faith, hindered from receiving Christ, and strongly armed against the sight and sence of a lost estate, to their eternall undoing? Shall God make inquisition for the blood of mens bodies, and shall he not one day make inquisition for the blood of soules, and require it of those who have holpen them to, and strengthened them in such delusions?

14. And if so,

Whether the Ministry and people in some Congregations separated from the Parish way, may not doe well to consider, whether they be not found accessory to the aforesaid great transgression of the Parochiall Ministry, in justifying the sprinkling of ungodly prophane and Popish Parents Children, as a sufficient obedience to Christs command of Baptisme, doctrinally discharging from the obligation of that command the consciences of such of their Members as have no other visible Baptisme? Is not this to call evil good, will-worship service to Christ, and by mans tradition to make a command of God of none effect? Doe they not by such a practise, though themselves refuse to sprinkle such Children, yet strengthen the hands of those who doe? And whether this be

Woe to them  
that call evil  
good. Ilay 5.  
20.

If that old say-  
ing, Quod sic,  
non debet  
factum valere,  
will iustifie  
such an unlaw-  
full act, why  
may it not iusti-  
fie any other act  
of will-worship  
when it is  
done?

not more then a touching, even the retaining an unclean thing, forbidden to those who come out of *Babylon*, the command requiring to destroy her utterly, *Let nothing of her be left*, Jer. 50. 26. Whilest this unlawfull sprinkling of the seed of the ungodly is thus set up, may it not stand in their way as an obstruction to the sight and acknowledgement of the truth, concerning the true visible Baptisme? And whether all their arguing to prove that sprinkling before spoken of (which themselves say hath not warrant for it) to be sufficient obedience to the command, be not that which will be found wood, hay, and stubble, when every mans worke shall be tryed by fire?

*Can it be true Baptisme according to rule without a right visible subject?*

15. Whether the unwarrantable mixture of Legall and Gospel-worship, and worshippers, accounting this Nation a Church after the likenesse of the Jewish Nation, not by regeneration, but by fleshly generation, gathering together into a pretended Church-body the visibly Godly with the ungodly, withall promoting againe tythes, offerings, consecrated places, Altars, with many other such like Jewish Ceremonies, which were typicall, and to cease in Gospel-dayes; the joyning with all these a shew of the Ordinance of breaking bread, and Baptisme? Whether, (I say) may not such a mixt worship, and the worshippers be fitly termed *Babylon*, or confusion? And whether to establish such a worship be not to deny in a Mytery (as doth Antichrist, Christs greatest professed friend) that Christ, the substance of the Legall shaddowes is come in the flesh? And whether the pretended reformed Church of *England* retaining the old Romish Church-state, and confused mixtures, maintaining the same things in substance with them, be not to be esteemed as a painted *Jezebel*?

*Antichrists device to forme a false Church.*

*The Priesthood being changed, there is made of necessity a change also of the Law.*

Heb. 7. 12.

1 Joh. 4. 3.

*See Qua: the third.*

16. Whether the *Mystery of iniquity* which wrought in *Pauls* time, were not the same which now workes in the Church of *Rome*, and her Daughter-Churches? Did it not then worke mainly, to bring the Saints back under the bondage of *Moses* his killing doctrine, and his rudiments, and shaddowes? And whether the Apostle as a faithfull Witnesse and Watchman did not bend his doctrines and discourses in his Epistles, especially to the *Romans*, *Corinthians*, and *Galatians*, against this way of confounding the grace of God with mans works in justification, and confounding *Moses* his old Lawes with Christs New Testament Ordinances? The same mytery being at worke now, not onely in *Rome*, but in this Nationall Church, is it not the duty of Gods faithfull Ministers, and Watch-



# Arrowes against Babylon.

men to warre against it, by preaching, and discourse, with the sharp sword of Christs Word, warning Gods people to beware of being seduced with this iniquity, which being discovered in many things more grosse putts on a new dresse and works most mysteriously, so that the workmen say, *who seeth us?* Isa. 29. 15.

The mystery of  
iniquity is now  
spunne with a  
most fine  
threade.

17. Whether the *Mystery of iniquity* that now workes be not founded upon the will of man, confederate with Satan? And is it not promoted, and upheld by humane and Serpentine wisdom, with worldly power and pollicy, opposing and counter-working the Gospel-graces of God, and Spirit of Christ, exalting the creature above the Creator? And whether the Abettors and promoters of this Mystery, may not be discovered and discerned in our dayes, by their prizing men much more for their naturall, and acquired parts and abilities, then for the anointing, looking more at a mans learning, and prudence, then at the teachings of the Spirit, minding excellency of speech more then the power of godlinesse, seeking more after their owne honour from men, then to bring honour and glory to God?

18. If so then,

May wee not well expect that God who hath laid by so many instruments, whose designe is to exalt his owne grace, his Son, and Spirit, will choose and use most unlikely instruments in mens account, as the weake and foolish, in respect of worldly wisdom, even the younger brethren, even as *David* amongst the sons of *Israhel*, spiriting them through faith and prayer to bring to passe those things which by humane power and pollicy could not be effected? Whether then are not many (and some good men) like to be deceived, who looke as did *Samuel* on *Eliab*, on some wise, expert, prudent men to be the onely prime instruments for Gods great and strange worke, which will not be done by power or might, but by the Spirit of God? *Zach.* 4. 6.

1 Cor. I. 26,  
27, 28.

19. Whether the faith and prayers of Gods people were not once as the Chariot-wheeles to the great worke of God in this Nation, but now of late since our enemies have been subdued, have not many good men slackt their hands to those duties, and by looking and leaning to mans wisdom, power and pollicy, turned aside to crooked wayes, and so have lost the footsteps of the Lord in his worke? And whether can they come to a cleere sight of them againe, except they humble themselves and returne to a diligent exercise of faith and prayer? And if they will not be o-

ther-

therwise provoked thereunto, may it not be just for God to reduce them unto sore straites, that so they may learne to seeke him early? *Hos. 5. 15.*

20. Whether the continuance of divers godly men in *Babylon*, and pertaking with her, be not one great occasion of stumbling many weake Christians; with some other enquirers after truth? And ought not such then in the feare of God, to consider and examine their standing, and to lay to heart how great service they doe to Antichrist, and disservice to Christ, and his cause? And doth not the deceiver suck no small advantage from godly men serving his designe which puts a faire face thereon, though they doe it ignorantly or inconsiderately? May we not observe that since godlinesse is in some request, Satan puts on such a dresse as may most take with the godly to seduce them? And if these should flee out of *Babylon*, would they not soone appeare to all good men to be what they is, and the judgements of God would they not come suddainly upon her, as did the fire and brimstone upon *Sodome* the day that *Lot* came out? Whether that which hinders many from coming out, be not a slavish feare of man, and the flattery and friendship of this world? Whether such onely will not be found fit to follow the Lambe even whither soever he goeth, who first sit downe and count the cost, and so build the Tower of their profession upon Gods grace alone, as held out in his Covenant, trusting him with all their concerns? If they onely are said to overcome who loved not their lives unto the death, as *Revel. 12.* What becomes of all the other professors, the fearefull and unbelieving, &c? If Gods servants shall abide there, notwithstanding all the warnings they have had, and all Gods patience towards them, may he not justly slay them with the wicked, though he save their soules at the last?

Remember the  
hand of God  
against the re-  
bellious Scots  
at Dunbar.

21. Whether the Antichristian Ministry in the Nations, which derive their Church-state from *Rome*, are not found committing fornication with the Kings of the earth? And whether this fornication be not by interweaving their interests, for the upholding one another: thus by flatteries and by force bringing the people and keeping them in bondage to their wills, enslaving their bodyes and insnaring their soules?

No Bishop,  
No K.ing.

22. Whether seeing the greatest judgements belong to *Babylon*, may not God in justice to aggravate their sins who receive not the love of truth, lend them so much light as that many of them

## Arromes against Babylon.

shall be found willfull Apostates, after all their other persecutions, at length persecuting the Spirit of Christ; so bringing upon themselves swift destruction? Are not many found persecuting that light which they once profess? Is not that word made good in them, *They shall goe and fall backward, and be broken, and snared, and taken?* and if it be so, is it not high time to bid them take heede, lest they sin willfully after they have received the knowledge of the truth?

23. Whether by that sure rule of justice that all the blood from *Abel* should come upon the persecuting generation in Christs time, *Math. 23. 34, 35.* And that in the *Revel: 18. 24.* that in *Babylon* was found the blood of all the Saints shed from the foundation of the earth; Doth there not lye a heavy load of blood-guilt upon the Antichristian faction, who strike in with that deadly interest at the latter end of the day, to act their part against Christ and his Cause? Should not all men take heede how they touch or take part with that interest, lest they come under the guilt of all the former bloody persecutions of Gods Saints? Whether are not the opposite interests of flesh and Spirit now at warre, the same interests which were at variance in *Cain* and *Abell*, the seeds being the same two as formerly, though brought forth in severall ages, though the controversie betwixt them not alwayes upon the same part or point of truth or error.

**ENDE AVOVRS**

# ENDEAVOURS FOR REFORMATION IN APPARELL.

O R

Some reasons rendred for Saints forbearing to put upon their Garments such trimmings and ornaments as are altogether superfluous, and apparently uselesse.

*With Answers to severall Objections.*

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*Put on the Lord Jesus Christ, and make no provision for the flesh, to fullfill the lusts thereof, Rom. 13. 14.*

*Moreover, the Lord saith, Because the Daughters of Sion are haughty, and walke with stretched forth necks, wanton eyes, walking and mincing ( or tripping nicely ) as they goe, and making a tinckling with their feete. Isa. 3. 16. Therefore the Lord will smite with a scab the crowne of the head of the Daughters of Sion, &c. vers. 17.*

*In that day the Lord will take away the bravery of their tinckling ornaments, &c. vers. 18.*

*Behold the day commeth which shall burne as an Oven, and all the proud, and all that doe wickedly shall be as stubble, and that day that commeth shall burne them up, (saith the Lord) that it shall leave them neither roote nor branch, Mal. 4. 1.*

*If yee will not heare, my soule shall weepe in secret places for your pride, Jer. 13. 17.*

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L O N D O N

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1 6 5 6.

I shall gladly submit to the judgement of such touching these following Endeavours; knowing full well that they dare not so turne the grace of God into wantonnesse, as deliberately, to slight on the account of liberty, the least hint of truth, clearly convincing them of duty; yet seeing such may be tempted (for a worldly interest) to stife their light in this thing, my Counsell is that they bare in minde the great price of their Redemption from a vaine conversation; which if they doe, they will not thinke it much to suffer losse in their names, and trades, for righteousness sake in this fiery trying day; which is growne so darke to some, who not long since rejoyced in the light, that now they complaine in the words of the Prophet Ilaiah 59. 9. We waite for light, but behold obscurity, &c. <sup>11</sup> whilst knowledge seemes to be desired, it is not daring omitted? And are there not many, who will not see the things they have no minde to practise? But precept must be upon precept, line upon line, here a little, and there a little, that they may goe, and fall backward (as men doe who begin to reforme, and then when their interest is struck at fall backward) and be broken, shamed, and taken, Ila. 28. 13.

Courteous Reader, I shall not hide from thee the rise of this discourse, and the occasion of its publication. The Lord having eminently appeared to a considerable number of his people in their waiting on him, together in severall solemne Meetings, clearly witnessing to their Consciences against their superstitious ornaments on their apparrell, in so much as diverse did forthwith repent, and reforme; Some calling for a reason for this reformation, I thought it needfull (to avoyde much speaking of this matter) to put pen to paper; and since that (to prevent the labour of transcribing Copies) to put my papers to the presse: If God teach thee to profit by them, give him alone the glory. As for scorers, let them delight in scorning; but let the wise heare the whole matter, and then give judgement.

And



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And as for such who are strong, and by reason of use, have their senses exercised to a cleere discerning between good and evil, let such beare with my rude Endeavours, and bring forth a better testimony against that abomination of pride in apparrell, wherewith most professors are so spotted, and the profession of godlinesse; by reason thereof, so much evill spoken of, that if all should hold their peace, a man might expect, according to the words of Christ in another case; Luk. 19. 40. The stones would immediately cry out; *Who knowes, but the least of the flock, by an holy zeale (accompanied with many infirmities, which love should cover) may provoke some great Preachers to looke more narrowly into this matter? and to examine themselves, why (seeing there was never more occasion given to declare against pride) they have no more discovered this iniquity, which now it is to be feared, they winke at in others, because so much of it cleaves to themselves, and theirs; The Lord, who is faithfull and true, hath promised, That he will purely purge away all the drosse of Syon, and take away all her tinne; then will he restore unto them Judges as at the first, and Councellers as at the beginning, Isai. 1. 25, 26. Which good thing that the Lord may speedily performe, is the hearty desire, and dayly prayer of*

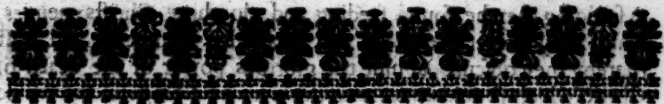
Rom. 2. 14.

The Lords most unworthy servant,  
whom he hath pluckt as a brand  
out of the fire.

JOHN PENDARVES.

D





# ENDEAVOURS FOR REFORMATION IN APPARRELL.

OR

Some Reasons rendred for Saints  
forbearing to put upon their Garments

such trimmings and ornaments as are all  
together superfluous, and apparently uselesse.

*With Answers to severall Objections.*



He first reason, or argument, takes its rise from the death and resurrection of Christ, and the Saints fellowship with him in both; and first, from his death; The Crosse of Christ is that by which every true beleever is taught with *Paul* to be crucified to the world; and that not onely, as his faith presents to him the glory

First Ground  
or Reason.

of a crucified Christ, hidden from an eye of sense, farre exceeding all outward worldly glory; but also, as it teacheth him to warre against all sensuall worldly lusts, in confidence that Christ dyed to redeeme him from them. And herein doth the vertue and glory of the sufferings of Christ on the Crosse, (wherein he is commended to us as a most glorious patterne of selfe-deniall) eminently appeare in his followers in crucifying the lusts of the flesh, the lusts of the eyes, and pride of life; all which stand in opposition to that newnesse of life Saints are called to walke in. Now seeing the lusts of the flesh were found warring against Christ on the Crosse, and doe dayly warre against his Spirit in the hearts of Saints; and Christ warred and doth warre against them; his Souldiers ought not to make provision for them by such superfluous deckings, lest

Gal. 6. 13.  
1 Per. 2. 11.  
Tit. 2. 11, 12.  
1 Per. 1. 8, 9  
Phil. 2. 6, 7, 8.

Gal. 5. 24.  
Rom. 6. 4.

Gal. 5. 17.  
Rom. 13. 14.

## Endeavours for reformation in Apparrell.

in so doing they be found feeding and cloathing Christs enemies, whilst they neglect to feede and cloath his members; and least thereby they obscure or hide the glorious power of the death of Christ, which should appeare to the eyes of all men in the visible selfe-deniall of beleevvers (<sup>a</sup>).

Secondly, As in consideration of his death, the Saints are called to dye to this world, so with respect to his resurrection, all those who are risen with him, ought to seeke those things which are above, *Col.* 3. 1. And having their conversations with Christ in heaven, to mortifie their members which are upon earth (<sup>b</sup>): *Col.* 3. 5. And thus plainly declaring by their words and actions, behaviour and apparrell, that they are not of this world, but are strangers to it, in so doing, they shew forth the power of Christs resurrection, drawing up their affections to himselfe. As the corruption of mens hearts doth appeare (as it were written in their foreheads) in their vaine wanton fashions (<sup>c</sup>); so on the contrary, the grace of God in man doth appeare and shine in his Saints in their abstaing upon pure Gospel-grounds from all appearance of pride, and vanity in apparrell, and cloathing themselves with humility as becomes the selfe-denying followers of Christ (<sup>d</sup>). But as *Paul* complaines sadly of some, who minded earthly things, that they were enemies to the Crosse of Christ, *Phil.* 3. 18. May wee not take up a light complaint of many now, who in adorning themselves shew that they minde earthly things, by heaping on vaine superfluities; are not such enemies in this thing, or at least, apparent non-conformists to the Crosse of Christ? Great reason there is therefore that they who have otherwise learned Christ, dead and risen, should make it appeare, by putting off, or at least forbearing to put on, such things, which are not only unbecoming their profession, but also are abused by most men, for an occasion to the flesh; and as they are commonly borne about, are apparently uselesse to all, *Eph.* 4. 17, 20, 21, 22.

As the first reason chiefly respects the crosse of Christ, the second in like manner, relates to his yoke, to which all beleevvers owe subjection, and ought to manifest the same by a visible universal obedience to him, whom wee are bid to heare in all things, *Mat.* 3. 23. Who, as he hath by his owne mouth, spoken to his followers, to deny themselves, *Math.* 10. 38. *Mark.* 8. 34. So hath he by the mouth of his Apostles, in the holy Scriptures which he hath given to furnish the man of God to every good worke,

pre-

(a) What is there that is more visible to all that behold the Saints then their apparrell. *Phil.* 3. 20.

(b) Doe they mortifie their members, who seeke so much to please their eye.

*John.* 15. 19. (c) How doe these or their furies for them keepe their promise at the Font, to forsake all, the pomps and vanities of this world?

*1 Thes.* 5. 22.

(d) Such selfe-deniall doth become those who say they are banded with Ch in Cap. 11.

2 Grounds or Reason.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

prescribed profitable and precious directions for regulating the Saints practise in apparrelling themselves. These are either, first, more expresse and perticular, as to this one thing of adorning; as in 1 Tim: 2. 9. Where not onely is forbidden to beleiving women (that vanity they who have wherewith are too prone unto) to adorne themselves with gold or pearles; but also the adorning themselves with costly aray is there forbidden; that aray being there counted costly, which men crucified to this world, and often in necessities, and sensible of the wants of others, as *Paul* and *Timothy*, with others like minded accounted costly.

2 Cor. 6. 4.  
2 Cor. 11. 27,  
28.

Secondly, There are directions which are more generall; of which I have here set downe some of the principall; as, *Rom*, 12. 2. *Be not conformed to this world.* 1 Pet. 1. 14. *Fashion not your selves according to the former lusts of your ignorance. Make no provision for the flesh to fulfill the lusts thereof.* Rom. 13. 14. Moreover, we are commanded to lay apart all filthinesse, and superfluity of naughtinesse. Jam: 1. 21. And in the 1 Pet. 4. 10. we are required to be good *Stewards of the manifold grace of God*; which relates not only to spirituall gifts, but also to things of this life. Now with that speciall rule before-going, let us take these generall rules, and well apply them (e) to the particulars of evils forbidden, and duties enjoined in those Scriptures, and this doubt may soone be resolved. Whether Saints are called to refraine from further experience in such vaine superfluities, which the men of this world procure, and put on, to satisfy the lusts of the flesh, and the lust of the eye.

(e) These Rules with many more such are assented to in generall, but seldom applied to any one thing in particular.  
1 Joh. 2. 16.  
3. Ground.

The third ground is made good from the present apparent wants and streights of divers poore precious Saints, that lack to be supplied with things necessary; who by reason of sicknesse, weakness, or want of Stock to manage their honest trades, are unable to provide for themselves, and theirs so, that they may attend on God without distraction. Is not the supplying of their neede, the feeding and cloathing of Christ in his poore members, (for so he accounts what done to them, done to him, *Matth.* 25. 40.) to be prefer'd before providing such needlesse trimmings? Let the tender-hearted sober Christian consider it well. Should not Saints lay to heart these things, with a due respect to their receivings from Christ, and engagements to Christ, not forgetting the Law of their relation, as fellow-members with the meanest in that body whereof Christ is head.

The



## Endeavours for reformation in Apparell.

The third ground thus briefly laid downe, (with the case of the poore Saints unrelieved, Rated truly, as it is) I leave this to the judgement of those who are spirituall, and proceede to the fourth.

### 4. Ground.

The fourth ground is, That by ceasing to cast away their substance on such superfluities, Saints may be in a better capacity to adorne by their good works, the doctrine of God our Saviour; the credit whereof ought to be much dearer to us, then our lives; and how much then to be prefer'd before our needlesse ornaments? How few of the men of the world are convinc't at this day by the Saints liberality to the poore, their seeking out the widow, and the fatherlesse, the blind, and the lame, to relieve them in their distresse? How few, I say, are convinc't on this account; viz. of such good works done by professors, that God is in them of a truth? and that the doctrine of grace they hold to, and maintaine, is the true doctrine. Doe not many great professors (on their part) leave the Gospell naked, (without those good works of mercy and bounty which should adorne it) whilst their flesh is gorgeously arrayed? Have not such need to be put in remembrance of their duty, *To honour the Lord with their substance, and with the first fruits of their increase*, Prov. 3. 9. No sooner doe they abound in wealth and riches, but suddenly they abound in costly superfluities (not in good works proportionable to their ability) thus instead of honouring the Lord, they honour themselves with their substance, and instead of serving him, they even serve their lusts with the first fruits of all their increase.

### 5. Ground.

A fifth reason for Saints reforming their apparell, is taken from the manifold great temptations, and evils; Saints often fall into, to get that which is so highly parted with in superfluous ornaments. Is it not easie to be seene, and sadly to be lamented, that to provide and maintaine costly apparell, stately houses, rich house-furniture, delicious fare, and such like things, according to the fashion of this world; those crying sinnes of covetousnesse, deceite, injustice, with other like evils (f), all their parts in some professors of an high straine, to the great dishonour of the glorious name of God? And why is it that precious opportunities of assembling together, and visiting one another, are so often neglected by the Saints? And oh, whence is it that there is so little looking after, and preparing for the great day of Christs coming; the hearts of professors being surfeited with the cares of this life, and that

(f) What evil  
fire is that  
which must be  
fed with such  
jewell?

## Endeavours for reformation in Apparell.

23 28

that day ready to overtake them unawares; and they in danger to be found without their wedding garments? Is it not so with many, or most, because their endeavours are over-much laid out, and precious time (not to be redeemed with gold,) unprofitably spent (g), and wasted in providing, and putting on costly and curious apparell; whereas to provide convenient garments, without such ornaments, and to procure other accommodations in, and about their houses suitable thereunto, so much time need not to be taken up, nor carefull thoughts (h) (forbidden by Christ) laid out for themselves, or their Children after them. Observe that word, *Mat. 6. 28. Why take ye thoughts for raiment? and vers. 32. After all these things doe the Gentiles seek.*

(g) Is this to walke wisely, redeeming the time, thus to spend it in vaine adornings?

(h) How many careful thoughts doe some take to provide and put on needlesse deckings? how doe such obey that word of Christ, *Mat. 6. 28. Take no thought for raiment?*

A sixth ground is taken from the glorious things promised to the people of God, who deale their bread to the hungry, and bring the poore out-calls to their houses. *Isai. 58. 7, 8. &c. viz. That their light shall rise in obscurity, their darknesse shall be as the noone day, they shall call, and the Lord will answer.* Those high enjoyments are here promised to a people who make another use of their outward substance, then to lavish it on needlesse ornaments, as the manner of some is. Unlesse there be a reformation in this thing, what singular works of this kinde before-mentioned can be done by the Saints, which may be good Evidences, that God hath sett them in the ready way to those high attainments. They who waite for such glorious things, and expect such large measures of the Spirit, must learne to be good Stewards of the things of this life (i). He that hath an eare, let him heare what Christ saith; *If ye have not been faithfull in the unrighteous Mammon (the riches of this world) who will commit to your trust the true riches? Hee that is unjust (or unfaithfull) in that which is least, is unjust also in much,* *Luk. 16. 10. 11.* The people whom God will use and honour, to raise up the foundations of many generations, to repaire breaches, and to restore pathes to dwell in, *Isaiab 58. 12.* They shall not (as others have done) seeke great things for themselves, but shall be a mercifull, holy, humble, self-denying people; as may appeare by comparing with the 12th verse, the five foregoing verses of that Chapter. And if God will doe such great things by them, without doubt the Spirit of the Lord shall be early and abundantly poured out upon them. These things duely considered, it appeares, that those precious promises, together with the Saints earnest expectation of such great and glorious things to be fulfilled

(i) They who waite for the Spirit must be content to part with all their fleshly delights, and as if the wise Merchant man, who having found one peeble of great price, sold all and bought it. *Mat. 13. 45. 46.*

in

in this generation, doe lay a strong engagement upon us, to cease from our superfluous ornaments, and all things else that hinder Saints from doing those singular things before expressed, *Isai.* 58. 7, 8, 10.

7. Ground.

(i) See how Hezekiah though he were a king humbled himselfe, & put on sackcloth and low the Lord takes notice of his so doing. *Isa.* 37. 1, 2.

(k) Observe the practise of Joseph and Caleb, when the people spoke of making them a Captaine, and returning again into Egypt, *Num.* 14. 4, 6. And see also the practise of Barabas & Saul, *Acts* 14. 14.

(l) Are there not many such professors who minde their liberty more then their duty?

(m) Let the women professors in London and elsewhere, who spend so little time in private praying

and humbling themselves, and so much in adorning themselves with costly aray, and plaiting the hayre, let such, I say, reade and thinke well *Isaiah* 3. From the sixteenth forward. Can they chuse but blush or rather tremble at it as word? (n) Who that beholds the apparell of most professors at this day, would take them to be such as sigh and cry for all the abomination of Gods people? Is not pride in apparell one abomination? their partaking in it so apparently, plainly shewes them without griefe for it. \* *Plal.* 28. 4, 5. for

for *Sion* (o)? and one that preferres *Jerusalem* above his chiefe joy.

The eight is derived from that duty incumbent upon the Saints, to walke as lights amidst a crooked generation, Phil: 2. 15. and as the Lords holy remnant whom he hath reserved to witnesse against the evils of the times. And who sees not that pride in apparrell, is now a reigning sin in this Land, even among professors, who, in their adorning themselves, differ little, or nothing, from the world, that wallowes in wickednesse, and vanity? That which aggravates this evil, and renders it more odious, and should set Saints at the greater distance from it, and from all appearance thereof, is, that there is a troope of evils, as covetousnesse, defrauding, lying, oppression, grinding the faces of the poore, &c. with many such like finnes, which doe attend it. Can wee be zealous and jealous for the Lord of hosts, and refraine from bearing a testimony of our dislike of this abomination? And how can this be done, except we first begin at home, putting from us all appearance of that evil, which wee condemne in others? Gods people, who are called to come out of *Babylon*, are straitly charged not to partake of her finnes (p); One reason is because God will make use of them to declare against them. Now that the Saints may beare a full testimony against this evil of pride in apparrell, which is one of the sins of the times, and one of *Babylons* sins, (as appeares, *Revel: 18. 12. and 15, 16 verses.*) It behoves them to cleere themselves from it by a contrary practise (q) to this corrupt generation in their proud manner of adorning themselves.

Ninthly, The presence of the Lord with his people, encouraging them to this reformation, affords another ground (r): His hand (as they are perswaded) having strongly set it upon their hearts, in severall Assemblies, solemnly waiting on him, to reforme without delay, accounting that now God is purging away all the drosse of *Syon*, he will not leave such worldly superfluities long remaining upon the garments of Saints. Its confest, that inward impulses, and perswasions of good men, are not alwayes good arguments to prove a matter: yet, when a praying people, such as desire to tremble at the Word, and labour to walke exactly, are unanimous in a perswasion or motion, which hath such Scripture-grounds for it, as hath been alledged for this; Such an argument in its place, well accompanied with other weighty reasons, deserves to be considered by such as feare the Lord.

(o) See these promises to them that mourne in *Sion*. *Isa. 61. 2*  
3. & 66. 10.  
8 Ground.

1 *Joha* 5. 19.

*Rev.* 18. 4.

(p) *Christi* witnesses doe torment the beast not onely by word but conversation.

Did not *Noah* by his practise in building an Ark condemn the old world?  
(q) In such a way wee ought to manifest our dislike, so that he may runne that readeth it.  
9 Ground.

(r) As God goes before his people to bring them out of *Babylon*; so to bring them off from her sin.

10 Ground.

(1) God hath great regard to such as sigh and cry for all the evils of professors, though men make light and passe at them. See & consider well, Ezek. 9. 4, 5, 6.

(1) Wee may justly refraine from our liberty to avoid offence, but we may not neglect our duty to God for feare of offending good men.

(u) Did not their earrings soone become a snare unto them, as Jacob did? Jacob take them away and bide them under an Oak when he reform'd his family. See Gen. 35. 2, 3, 4. With this compare Exo. 32. 2, 3, 4. See what use the Israelites made of their golden earrings. And did not golden earrings prove a snare to Gideon and his house, Judg. 8. 26, 27.

The tenth and last ground is, because of offence, which is taken by those who sigh and cry for all the abominations of professors (3); They cannot but mourne to behold such needlesse costly deckings upon the apparell of Saints. They also declare their conscientious offence thereat. If Paul would not eat flesh while the world was to stand rather then put a stumbling block in the way of his weake Brother, 1 Cor. 8. 13. should not Saints much rather refraine from those needlesse things, then give offence, and cause griefe to the tender hearts of those for whom Christ dyed? And whereas it may be said, some good men are offended at the leaving off such ornaments (1); Is it from their goodnesse? Is it not rather because some private interest of their owne, or their friends, is thereby struck at? If they be conscientiously offended, the reasons before-going may suffice to shew, that the offence is unjustly taken at those, who on the grounds layd downe, cease from putting on upon their garments such superfluous ornaments, and in conscience towards God choose to walke in that way of reformation, whereon so cleere a light of truth shines.

Now, for as much as all reformation meets with opposition, it cannot well be expected, that this, which runs so contrary to the streame of the common opinion and practise, and is so opposite to mens fleshly lusts and interetts, should easily take place. I shall therefore proceed to consider, and answer severall Objections, which are, or may be made against the reformation pleaded for, and the grounds before laid downe.

1 Object. Did not Sarah and Rebecca weare rich Jewells, and if so, why may not believers in these dayes, weare such ornaments, if their ability will extend to provide them?

Ans. First, Wee finde not that there were at that day (as now there are) many poore Saints on every hand needing to be relieved.

Secondly, Neither was provision made for their costly ornaments by such notorious abominations, of covetousnesse, and extortion, &c. nor the pride of professors, their pride in apparell, growne up to that height, as that there needed then, as now there doth, such a loud sounding testimony in word, and practise, to be borne against it.

Thirdly, Some things practised by Abraham, and David, with as much approbation, as the wearing of Rings and Jewells (4) by Sarah, and Rebecca, it becomes not Saints to practise: Had not

Abraham



*Abraham* his Concubines, and children by them? *Gen.* 25. 6. And did not *David* take unto him many wives and Concubines? *2 Sam.* 5. 13. Would not Saints blush to be found walking in their steps in these things now?

Fourthly, In those dayes of ignorance, in the infancy of the Church, God dealt with his people as Parents doe with their little Children, who give them such things as are taking to the eye, to win upon their affections; and lay such commands upon them, as are sutable to their tender age, and present capacity. So did God give goodly outward gifts, and ornaments to his people of old under the Law. And as he hath at sundry times, and in sundry wayes, so also by severall degrees, discovered his will to his people, according to that ability he hath given them to beare. Wherefore it will not follow, because God did at first tolerate the wearing of such ornaments, that therefore now he calls not his to deny themselves in these things. The president of some wearing such ornaments then, makes not so much for that practise, as those many Gospel-precepts laid downe in the second ground, with those other arguments accompanying make against it now.

*Object.* This is for the honour of Christ, that his servants and followers put on such ornaments, seeing thereby they make it appeare they serve a good Master.

*Answer.* It is for the honour of Christ our head, and Lord, to have his members and followers conformable to him (w), even to Christ crucified, as were the Ministers of Christ, and his despised followers in the primitive times. As for those who judge of the condition of the servants of Christ, either of their happinesse or misery, with respect to their outward state, and accommodations, what would such have thought of Christ, had they seene him borie in a manger, and hanged on a tree? The mistaken world, which (as *John* saith, *1 John* 3. 2.) knoweth not the Saints, judging after the wisdom of this world by such false rules, may, and shall, stumble at the Saints, as they did at Christ, who were offended at him, and said, *Is not this the Carpenters sonne?* It is the glory of the members to be like their head, the followers to be like their Master. The legall worship, Temple, and worshippers, had indeed rich adornings belonging to them, which was to the honour of God in that day, under that dispensation; But the new Testament-glory is inward, in the Spirit, in the hidden man of the heart. The typical Temple was adorned with Gold and Silver, but the

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true Temple spoken of 2 Cor. 6. 16. is adorned within with that which is not corruptible, and outwardly with such selfe-deniall and good workes before men as doe become the Gospel.

3 Object. Some object, this would be to expose our selves to scorne, and to make our selves ridiculous in the eyes of men, if wee should put off our ornaments, and walke in that way which here seemes to be prescribed.

Answer. First, Such extremities are not here pleaded for, as may occasion such contempt to be cast upon you. Who will laugh at you, for forbearing to put on upon good and convenient garments, such superfluous trimming, as hath no shew of use? Is it not usuall with civill people to commend going plaine, as they call it, and to condemne professors for their pride in apparell? As for holy mortified persons, they are more exercised in sighing for all the abominations of the times, then that they should be found to contemne any man upon such an account. Some light professors there are, who neither lay to heart their owne, nor others sinnes, but like *Dives*, they cloath themselves sumptuously, and fare deliciously every day (x), such (being too much accustomed to vaine laughter) may laugh in the face at such a reformation, whilst inwardly they have indignation against it, because it witnesseth against their vaine practise.

Secondly, The servants and followers of Christ ought not to thinke it strange if they be counted for signes and wonders, seeing it is no other then what was prophesied before-hand in the Scriptures, *Isai.* 8. 18. *Zach.* 3. 8. How could such lay downe their lives for the truths of Christ, who cannot beare to be laughed at for righteousness sake? whilst the glory of God is promoted by their endeavours for such a reformation, whereof they see there is at this day among the Saints so great a neede.

4 Object. God hath promised that his people shall possesse the riches of the Gentiles, *Isai.* 60. 9. 17. and that they shall have plenty of Gold, and Silver, *Isai.* 61. 6. If so, and God hath already begun to subdue our enemies, so that they submit themselves, and come with presents to us; why then, may we not prepare, and put on costly Jewells, and ornaments? What better use can wee make of the riches wee possesse?

Answer. First, That those Prophecies doe agree with what is written in the booke of *Revelation* concerning new *Jerusalem*, and have relation to the same glorious state of the Church, may evidently

(x) Luk. 16.  
19. 23, 24, 25,  
28.

This description  
of *Dives* his  
fine cloathing  
and sumptuous  
fare, &c. and  
withall his fear-  
full end, may  
serve for a pro-  
fitable Caution  
to some who  
even tread in  
his steps.  
They who keepe  
to the word may  
expect to be for  
signes & won-  
ders in Israel,  
even among  
professors.

Ma. 8. 16, 17,  
18.

dently appeare by comparing the sixtieth Chapter of *Isaiah* with the 21 of *Revelation*. Its true indeed, the Kings shall bring their glory into it, &c. but that the Saints are not yet come to that new *Jerusalem*-state, is sufficiently manifest from that sorrow, and sighing, and the many sad complaints of Gods people as at this day; all which, as also the present poverty and suffering, of many Saints, are inconsistent with their glorious priviledges in the New *Jerusalem*; for there shall be no sorrow, nor crying, Revel: 21. 4. If it be granted, that such ornaments shall be worne by Saints in their triumphant state then, it will not therefore follow, that they may put them on in their militant state now, whilst the dayes of their mourning are not ended, and whilst the bridegroom is not with them (1).

Secondly, Saints ought to be so afflicted in and for the afflictions one of another, that as fellow-members of one body; *If one member suffer* (saith the Apostle) *all suffer with it*, 1 Cor. 12. 26. Upon this account, how deeply ought we to be affected with the lamentable miseries of Gods people in many Lands, who groane dayly under grievous sufferings by persecution, reproach, imprisonment, and all manner of oppression? Are any of us set at liberty from such bondage, ought we not yet, to consider our selves in the same body with them? and be in bonds (in respect of a sympathy and fellow-feeling of their grievances) as if we were bound with them? *Heb. 13. 3.* and can we be thus affected, and yet plead for, and put on costly aray, and rich ornaments (as the manner of some is, who lay not these things to heart) as if all were well (2), and nothing aileth us? I shall not here meddle with that question, What times to come may allow of? onely let mee allude to the words of *Haggai* the Prophet, *Hag. 3.* *Is this a time for you, O yee, to dwell in your ceiled houses?* so, is this a time for Saints to be decking themselves with costly ornaments, whilst so many of their brethren abroad are wounded, and lye as it were bleeding even to death (a)? Might it not rather become a true hearted *Israelite*, with a tender eye to these things, to say with *Uriah*, 2 Sam: 11. 11. *The Ark, and Israel, and Judah, remaine in tents, and the servants of the Lord are encamped in the open field, &c. shall I then goe into mine house, to eat, and drinke?* &c. May not this his saying shame many professors now, who abate nothing of their superfluities upon the account of all the wants, sorrows, and sufferings of the people of God (b), and all that reproach which is cast upon the glorious name and cause of God?

(1) The children of the bride-chamber cannot but mourne whilst the bride-groom is not with them.

(2) Are not such like *Gallio*, of whom it is said when *Solothems* was beaten he cared for none of these things.

(a) Mark how *Moses* reprooves the children of *Gad* and of *Reuben* when they would sit downe before their brethren were put into their possession. Shall your brethren goe to warre, and shall yee sit here? *Numb. 31. 6.*

(b) As those who are not grieved for the afflictions of *Joseph*, give themselves great liberty to drinke wine in bowles, &c. *Amos 3.* So on the contrary they who are grieved for *Josephs* affliction are led to deny themselves, in such things.

Thirdly,

(c) God required of his people of old that they should offer to him without delay the first-fruits of all their increase. Exod. 22. 29. With which compare what word in Ezek. 30. 41. Which relates to later or last days.

(d) Did not the people as in the days of old offer themselves and their's willingly to the work of the Lord, offering with their lives in their hands, that the cause was the Lords. The people went out as they were called thereunto, to help the Lord against the mighty.

(e) Joshua 6. 18, 19. the gold and silver taken from the enemy, converted into ware and use, became a

Thirdly, Hath God blest his people in this Nation with the first-fruits of those promises? should they first serve and adorne themselves, and not rather honour the Lord, and adorne his Gospel, by relieving the poore Saints, and others, with the first-fruits of all their increase (a)? As for the late warre (wherein the cause of Christ and his Saints was pleaded with such great resolution and wonderfull successe) was it not at first promoted by the free offerings of the godly, and well-affected people, who brought in their money, plate, and jewells, and kept not backe their lives, when they were call'd for (d)? Let it be considered whether the rich spoyles gotten by such a warre should not have been brought into a publique treasury, to be faithfully disposed of for the benefit of the cause and people of God (e); the instruments employed taking to themselves food and raiment convenient for them, not laying up for themselves, nor laying out for their lusts? How well would such a course agree with that remarkable word, *Isai. 23. 18. The merchandise of Tyre* (which in respect of her fornication with the Nations doth fitly resemble mysticall Babylon) *and her hire shall be holinesse to the Lord; it shall neither be treasured, nor laid up, but it shall be for them that dwell before the Lord, to eat sufficiently, and for durable Clothing* (f)? And if these things ought to have been done, and are not, but that which is contrary to them, may wee not conclude, that the costly apparell, and the great treasures of many who are enriched by the late warres, (considering the state of affaires civill and spirituall in these nations (g), and the condition of thousands of Saints at this day in the world) are more like *Achans golden wedge, & Babylonish garment* (h), then like the great riches Saints shall possesse, and the golden ornaments (as is supposed) they shall put on, in the day of *Jerusalem's* perfect prosperity?

5 Object. Others say we feare least by forbearing to put on such ornaments, wee should give occasion to the world to charge us with covetousnesse.

Answer. Doe not some so maintaine gay cloathing, binde heavy burdens on the backs of Saints? (2) Fasting and prayer are commendable things, but the breaking off hard yokes is that which is more acceptable to God, *Isa. 58. 3, 6.* (b) Are there not some Achans to be discovered and punished before the Lord will give his presence in the Campe? Doe not his late dispensations speak with a voice like this, *Josh. 7. 13.* There is an accursed thing in the midst of thee. O Israel, thou canst not stand before thine enemies, until &c. *Read the 6 of Josh. 18. 19.* and the 7th Chapter throughout, and compare diligently the things that have been, with the things that are, and take heed of being taken with goodly Babylonish garments, given by the styles of the enemies, *Josh. 7. 11.*

Answer.

*Ans.* By the exercise of your liberality in relieving the poore Saints, by entertaining strangers, and such like works, such censures may easily be prevented (1). If any forbear the wearing of costly aray, in designe to reserve the gaine thereby for their covetousnesse, they are justly serv'd, if that reproach fall upon them. Yet all this makes nothing against a conscientious reformation in apparrell, which is a speciall helpe against covetousnesse, an evill practised by most men to uphold their pride. Wherefore let them both fall together, and this objection will be gone.

*6 Object.* What say some? wee feare least by leaving off our superfluous ornaments, wee should bring our selves into danger of being numbred with the *Quakers*; seeing they are observed to speake much against pride in apparrell.

*Ans.* I answer, First, May wee not as well on the same ground cease to declare against false worship, and to speake of the Spirit, because they who are called *Quakers* doe such things, and others who shall so doe are like to be so accounted?

Secondly, Some men doe good things on evill grounds, to promote bad designs; wee may not therefore refuse to doe the same things on good and righteous grounds.

Thirdly, If this thing be of God (as hath been before shewed at large) we ought not to be discouraged therein on any such account: see *Isa.* 51. 7. But herein rather to rejoyce (2); if we be counted worthy to suffer that, or any other shame for righteousness sake; for Christ hath pronounced such sufferers greatly blessed, *Mat.* 5. 10, 11, 12. *Luke* 6. 22, 23.

Fourthly, Consider whether this peoples standing up to plead for the Spirit; as also for reforming in habit, and for some other good things, at this time, may not have in it a designe of Satan, to bring up an evill report upon those good things, and the persons that practise, and seeke to promote them (3)? May wee not, I say, looke at this as a stumbling blocke cast in the way to hinder this good worke by the Enemy of man, who leaves no way unattempted to stirre up the minds of men to prejudice against the truth?

*7 Object.* The great cry of many is somewhat like to that of *Demetrius*, *Act.* 19. 27. By this craft we have our wealth, viz. many rich trades by Sea and Land, whereby many families are maintained, are upheld by the wearing of costly ornaments on apparrell.

*Ans.* First, Observe that this objection is agreeable to that prophe-

(1) Whether they who commit the keeping of their soules to God in well-doing, ought in like manner to commit the keeping of their good names to him.

(2) How few doe shew Gospel-faith by their obedience to that Command of Christ, which bids them to rejoyce and leape for joy, when men shall reproach them for his sake. *Luk.* 6. 22, 23.

(3) Satan he doth it in malice, but God in just judgement doth lay stumbling blocks before men.

*Jer.* 6. 21.  
*Luk.* 2. 34.  
*Isa.* 8. 14.  
*1 Pet.* 2. 7.



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(m) Are there not divers complaints & murmurs among the people of England at the removing of Popish superstitions, because the trade was maintained by costly provisions for them.

(n) By that time the gaires have passed through the shop-keepers hands, little is left for the poore.

Psal. 19. 10.

prophecy, Rev. 18. which describes the dolefull complaint of the Merchants of the earth at *Babylons* fall, when her pride and pompe is brought downe, as we reade, vers. 18. *They cast dust on their heads, and cry, Alas! Alas! that great City! wherein were made rich, all that had Ships in the Sea, by reason of her costlinesse* (m): Such complaints becomes not the sons of *Sion*, who have their conversation in Heaven. They are bidden to rejoyce at her fall, even then when those Merchants mourne: see *Revel. 18. 20.*

Secondly, As for the families maintained by such trades, are they rich? or are they poore? If rich, are the Saints bound to maintaine such? who hath required this at their hands? If poore, and if the good of the poore and their families be the mark aym'd at in such wearings, were it not much better that what they have to lay out in such superfluities, might be given immediately into the hands of the diligent poore? or such as through age, or other infirmity of body, and unable to work? If in buying such things at the shops, men act conscientiously for support of the poore; doe they act wisely, to let the rich shop-keeper gaine so much by them (n), who oft proves a bad Steward of their bounty, and an hard task-master to the poore that work for him? The Scripture abounds with many great and precious promises to him, who from a right principle within, gives liberally to the poore, as, *Isaiah 53. 7, 8, 9, &c. Luk. 14. 13, 14. Prov. 28. 27. Mar. 19. 21. 2 Cor. 9. 6, 7, 8, 9. Mar. 6. 2, 3. Luke 11. 41. Dent. 15. 10th.* But what one word of them, or what other promise can a man warrantably apply to himselfe in buying such trimmings? Let the gallant professors consider it well, and aske their experience, Will it give them a cleere testimony of Gods promise or presence with them in so doing? but in giving to the poore, that duty so oft commanded and commended to us by the Lord, many humble and mercifull men can say they have mett with many good words of promise, more sweete then honey, and dearer then thousands of gold. *Hee that pitieth the poore* (saith *Solomon*) *lendeth to the Lord, and that which he hath given will he pay him againe.* *Prov. 19. 17.* But can such who lay out their money at the shops in costly ornaments, account that in so doing they lend unto the Lord? and that God will pay it them again? so that they who thus act, shew themselves in this matter neither wise for the poore, nor for themselves.

Thirdly,

Thirdly, As for such as are poor in Churches, who are employed in making Lace, and such like Ornaments, If God enlarge the hearts of the rich Members to study to do some singular works of mercy, causing them in order thereunto, to cease from their costly superfluities in house-furniture, apparell and delicious fare, and from seeking great things for themselves, and theirs, they may (without doubt) set their poor fellow-members on work, in providing things honest for necessary uses, whereby they may bee more profitable to their Generation, and spend their dayes on earth with more satisfaction, and to a better account, than in making, and providing such vain things, which tend to little profit, but for the most part meerly serve the lusts and humours of proud men. Let ours also (saith the Apostle, Tit. 3. 14.) *Learn to maintain good works* (some read honest Trades) for necessary uses, that they bee not unfruitfull. Might not the poor Saints, if the rich were blest with an heart to devile liberall things, bee set on work, in making coates (with Dorcas, Act. 9. 39.) and other linnen and woollen Garments for poor widows, and for the Fatherlesse? and would not this bee a praiseworthy work, and that which would give occasion to all beholders to glorify God? so that if wee respect the glory of God, the good of the Poor, and our own Comfort, the way that is taken, to go to the shops, and upon the account of maintaining Trade, to lay out their mony in needlesse Laces, Points, and Ribbands to put them on upon good Cloathes, which are convenient, and may well become us without them, this way I say is not the best, and most excellent.

Obj. 8. *Some great Professors are ready to object, we may provide and put on superfluous Ornaments, and yet reserve enough to bestow on the Poor, seeing the number of them whom wee are called to relieve is but small, and most of them can make a shifte to live with little help.*

Ans. First, Such ought to know and consider, that of those whom God hath blest with a liberall portion of outward things, hee expects and requirrs a proportionable exercise of liberality, not so whom much is given, of the same much shall bee required. Luk. 11. 48. *Al. 11. 29.* And yet the rich (even in some Congregations of Saints) count they do well, and enough, if they give to the relief of the poor double what other mean men do, two shillings to their ones, whereas (did they dispense their gift according to their ability) they would give fifty for others one. Bew

(o) Observe how the widows two mites are valued above the great gifts of the rich, Mark. 12. 43, 44: 1 Pet. 1. 14, 15.

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leevens who are rich in this world, are required to bee rich in good works, *1 Tim. 6. 17. 18.* And if any man minister let him do it as of the ability which God giveth, *1 Pet. 4. 11.*

Secondly, Do such, in relieving the poor, walk by that rule, *Deut. 15. 11.* Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in the land; and in the verse before, Thou shalt surely give him, and shalt not bee grieved; and again in the 14. verse, Thou shalt furnish him liberally out of that wherewith the Lord thy God hath blessed thee. But on the contrary, is it not ordinary with some that are Rich, to count it enough to keep their Brethren from perishing? How few walk up to that Golden Rule, Thou shalt love thy Neighbour as thy self? hee that so loves his Neighbour, seeks to make his life in some measure comfortable as hee doth his own, and in so doing (though not for so doing in way of desert) more joy is to bee found, than in the greatest worldly glory, which when men have purchased with much expence, procures them little comfort here, and will afford them lesse in the day of Christ. May not many who so lavish out their Gold and Silver on their sumptuous cloathing, justly fear lest they fall under that heavy charge in the day of Christ; *I was naked, and ye clothed mee not, hungry, and ye feed me not, Mat. 25. 42. 43.* Such as now wear costly apparell on the back, with great bunches of Ribbands on the belly (as the manner of some is) will they not then blush, and bee ashamed when they shall bee called to look back and see how they have used their talents, and be required to give up their account to (p) God?

(p) Doe not the brave gallants put that great day of accounts far off?  
(q) Such give little encouragements to others to acquaint them with their wants.

Thirdly, They know few in want. If they were not willing'y ignorant, they might soon be informed of many objects of pity, who call for large bounty, and bowells to relieve them in their present wants and (q) streights. The time is neer, wherein that word shall bee fulfilled, *Esa. 32. 5.* The vile person (such an one as first serveth his Lusts, and then throws a little of the overplus to the Poor) shall bee no more counted liberal; nor the Churl (who possibly will do something for the poor by much entreaty) shall no more bee said to bee bountifull, but the liberal man shall bee known by that character, in the 18. verse, by devising liberall things, and mark what follows, by liberal things shall hee stand. To seek out the Poor and needy, the hungry and the naked to feed and cloath them, and to avoid all unnecessary expence, that he may be the better able to do such works, this speaks a man liberal indeed; thus to devise liberal things.

And

And hee that doth thus (providing things honest and needful for himself, and for his family) as hee is likely to find no lack, so to have little, or nothing over, wherewith to provide costly superfluities. For conclusion of the answer of this objection, let mee without offence propose to some Saints in Churches, whether do they remember their Brethren in other Congregations besides their own, who suffer adversity, as being in the same body of Christ with them, and do they make it appear by caring naturally for them, and extending relief to them, according to examples of the primitive Saints, 1 Cor. 16.1, 2, 3. compared with 2 Cor. 8.1, 2, 3. &c. *Alt.* 11.29, 30.

Object.9. *It is enough for us to avoid some extreame vain fashions, and to conform in our apparel to other civil people of our degree?*

*Ans.* This saying suites well with the Laodiceans of our times, who are much taken with the friendship of this world, but to such I shal use the words of the Prophet, *Arise, depart yee, this is not your rest, for it is polluted.* Hath not Pride infected all degrees, high, and low, from the greatest masters to the meanest of Servants? Not to speak of the Pride and pomp of some men, and how it is supported, Do wee not see, that even those who get their living hardly, by their daily labour, instead of laying up against the time of age or sicknesse, lightly lay out what with labour they get, on vain and costly (r) superfluities? And what do they alledge, but that its ordinary for others as mean as themselves so to do? But let Saints remember that command of God, Thou shalt not follow a multitude to do evil, *Exo.* 23.2. and the words of the Apostle, *Rom.* 12. 2. where wee are commanded to bee non-conformists to this World, and withal observe his earnest exhortation to the beleeving Ephesians, not to walk as other Gentiles, in the vanitie of their mind, &c. *Eph.* 4. 17. to the 23. verse, for further answer see the 8 ground.

(r) Such trimmings as are used by poore servants are oft times more costly to them then other rich adornings worn by men of estates.

Object.10. *Some who seem to bee high-flown in knowledge and contemplation, object against this Reformation, that this is a small matter, and so they puff at it, and are offended as Naaman the Syrian, when the Prophet bid him do a small thing, 2 King 5. 11. 13.*

*Ans.* First, Doth God call for it? be it granted that the thing is but small, in comparison of some weighty matters, so much the rather ought it to bee done by the Saints without gain saying. But so small a thing as it is, weightier matters are highly concerned in it; for (besides the clear tendency of this Reformation, to promote many

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singular good works, which would adorn the Saints profession, and turn for a testimony to them, that God hath set them in the way of those choice and high enjoyments (spoken of in the sixth ground) it lays sledge to those mighty finnes, viz. Covetousnesse, Oppression, Extortion, Injustice, Fraudulent dealing, with many other like evils, which are practised mainly to maintain a worldly gallantry in costly apparell, and such like superfluities.

Secondly, To allow our selves in any evil, though but a small one, is no small evil but a great one, such as makes a deep wound in a tender Conscience, and prepares the way to the worst of evils, (s) Have not these times abounded with sad examples of some, who at first slighting some lesser commands of the Gospell, and giving place to sinne by little and little, have at length become despisers of the Ordinances of Christ, and have set light by Christ himself, and his precious blood, turning the grace of God into wantonnesse; abusing Gospell liberty for an occasion to the flesh, even unto grosse Liceriousnesse? Wherefore the rather ought Saints to bee circumspect in all things, and to avoid such arguing in defence of small finnes, seeing it proves oft times a sad beginning that leads to a fearful end. And now in as much as God is turning his hand upon his People, to purge away all their drosse, according to his blessed word, *Isay 1.25.* Wee ought to see his hand upon us, and readily to submit thereunto, as workers with him in the strength of his grace, to cleanse our selves from all filthinesse of flesh and spirit, perfecting holinesse in the fear of God, *2 Cor. 7.1.*

The bright beams of that light, which is now rising on the Saints, will discover the least mores of evil remaining in them, and that fire which is in *Sion* will leave no stubble remaining. These things duly considered, this objection is no just exception against the reformation aforesaid.

*Object. 11.* Some affirm with no small confidence, that their hearts are dead to things below, they take no pride or pleasure in their costly apparell, though it be made, and put on after the newest fashion, therefore they may, and can without scruple wear such things.

*Ans.* First, If your hearts are dead indeed to them, the offence that is given to many tender hearts by such adornings, were there no other ground, may the more easily prevail with you to part with them.

Secondly, Some who have thought thus of themselves, upon a slight

(s) See the danger of sin-  
ning wilfully  
Heb. 10.25, 26  
27, 28 and  
take heede of  
the least slip  
that leads to  
it.

Gal. 5.13  
Eph. 5.15  
1 Thes. 5.22

Isai. 4.4, 5.

Mat. 54. last.

3 Mal. 2.3.

Mat. 23. 15



Neight search, upon further and more strict inquiry, have not found their hearts free from the infection of pride in apparell, which where it is in most P. offenders, may be discerned by others, at least by themselves (upon a close search) in these two things.

First, Their dayning; or at least expecting some more than ordinary respect suitable to their habit; yea, and if they come into the assemblies of Saints, they look to be preferred to the best places, and that it should be said or done to them according to that word in *Jam. 2. 2.* *If there come into your assemblies a man with a gold ring, and goodly apparell, and there come in also a poor man in vile rayment, you have respect to him that weareth the gay cloathing, and say to him, Sir, sit thou here in a good place, &c.*

(c) Is there not some such partiality to be seen in the assemblies of Saints at this day?

Secondly, Their strange carriage to their poor brethren; How do such blush & are ashamed to walk the streets with their poor brethren in mean rayment? Do they not shun their company in open places of concourse, and sometimes seem to dis-own them? Are they not ashamed to call them (or be called by them) brethren? And why are they thus ashamed to own Christ in his poor members? It stands not with their honor to be seen with them, or at least to be familiar with them (w). This becomes not those of their rank that wear such costly rich cloathing. And if these things be so, beware lest your hearts deceive you in this matter, but let that be taken away, which is such a scare, and a stumbling-block to Saints.

(u) Is not this denial of Christ in his poor members like that of Peter when he said in the high Priests hall, I know not the man? (w) Yes is not Christ ashamed to call them brethren. Heb. 2. 11.

Obj. 2. *Now may some say, we find our selves upon the consideration of the whole matter, so far informed, that we know where to begin; we are convinced of some of our adornings, that they are vain, foolish, and offensive, unbecoming Saints, but we know not where to end, or what bounds to set to this reformation. Moreover we fear that hot contentions may arise among Saints about this matter.*

Ans. In following our light, we ought not to be of doubtful mind, but in this, as in other things, whereto wee have attained, wee ought to walk, waiting for further light in the improvement of the measure received. In reforming Religion from Popery and P. racy, Sec. who could at first set, or who can yet set the bounds to that reformation begun, so as to declare in every particular, whereto it will grow, so as to say hitherto shall it proceed, and no farther? or who could, or can yet resolve all the doubts and questions that have risen concerning that matter? nor was that or any other reformation that I could yet hear of, brought forth without some

Phil. 3.

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(x) What birth  
is there that  
comes without  
travel,

contention; but if upon such accounts any persons whatsoever, should (notwithstanding their being convinced of the need there was of a reformation) have withstood the work, or refused to enter upon it, they might bee justly judged for their opposition, or neglect; Is being Gods ordinary way when hee lets his people upon a work at first, after conviction, to give them a measure of light accompanied with zeal and confidence, serving for an entrance, and after that, to come in with an increase of light for the carrying on the work begun, thus leading his people, as by step and step. These things are plain, and the application may easily bee made to the matter in hand.

As for the contention that may arise, Is it not the ordinary lot of the work of Reformation, and every part or peece thereof to passe thorow such fire, that both it and those who stand for it, may bee tryed? And such as hate to bee reformed (though they take Law and Gospel in their mouth) may bee discovered? But let men take heed to themselves that they contend not against any part of Gods work (y), or that they bee not found Newters when God calls to side with him in any part of righteousness, considering the words of our blessed Lord, *Hee that is not with mee is against mee, and hee that gathereth not with mee scattereth abroad*, *Mat. 12.30*. As for removing any other obstruction that may lye in the way to hinder this Reformation, I referre the Godly Reader to a diligent perusall of the ground laid down, with the answers given to the severall objections before mentioned.

(y) *Pla. 50.16*  
*2 Cor. 3.18*  
wee can doe  
nothing against  
the truth but  
for the truth  
this becomes  
Saints thus to  
say and do:  
*Mat. 3.15*.

*Query.* Here it may bee questioned by some, Who are or may bee satisfied touching the Reformation contended for, viz. Whether being convinc'd that Saints ought not to put on such superfluous trimmings as are before spoken against: Shall wee straightway take off such things if wee have them on? What good may come to us, or others, by so doing?

*Ans.* Can you, being convinc'd in the thing, keep them on with comfort? Considering

First, That in continuing them on, by example (which is a thing many look at in such matters) you uphold the evill, and promote it in others, who are encouraged by beholding your vain adorning, to procure and put on the like.

Secondly, You can not well use tongue or pen to oppose such superfluous Ornaments on others, seeing they remain on your own Apparell. Will not every man bee ready to say, *Pluck one* first

## Endeavours for reformation in Apparell.

39 2

*first the beam which is in your own eye?*

Thirdly, You may never live to wear out the cloathes you put on, so that if you should think then to reform, when you have done with them, and not before, you may never live to have the honour to do God that service to bear your testimony against that evil. Remember the wise mans words, Ecclesiast. 9. 10. *Whatsoever thine hand findeth to do, do it with thy might, for there is no work nor device, nor wisdom, nor knowledge in the grave, whither thou goest.* If therefore you have light leading you to bear your testimony in word and practice against such superfluities, *Walk in the light, whilst you have the light,* Joh. 1. 2. 36.

Fourthly, Although the putting off such things seems to present no present outward advantage to any man, yet inasmuch as it puts a man into the better capacity to help forward a generall Reformation among Gods people, and seeing the great good which may bee expected to come thereby, will, to the great satisfaction of publick-spirited Christians, soon countervail the parting with those things, (which are no gain, but rather losse to them that wear them) therefore let them bee parted with, and no longer retained by Saints.

That it is expedient there should bee some Reformation among Saints in their Apparell, in respect of some extravagancies and vain superfluities, most, or all good men acknowledge. As for the way that is presented to the Saints in this Discourse, I deny not but it may bee liable to exceptions in some cases, and so are many or most generall Rules in the Scriptures of (2) Truth. If they who are friends to this work, dislike this essay, or rough draught, let them bring forth their polished Endeavours on this Subject. In the mean time, this I say to all that fear the Lord, who upon the reading hereof shall remain dissatisfied in this matter: Take heed that yee speak not evil of the things yee know not, or have not considered, but seriously weigh, as in the sight of God, and in his holy fear, the things laid down in this Discourse, not forgetting or neglecting to seek the Lord herein, remembering the words of wisdom, Prov. 28. 5. *They that seek the Lord understand all things.* I shall shut up all with the words of Gamaliel to the Jews. *If this counsell or work bee of men, it will come to nought, but if it bee of God, yee cannot overthrow it, lest happily yee bee found to fight against God.*

The Conclusion.

(2) That great Command for doing no manner of work on the Sabbath, did admit of exceptions in some cases, as appears Matthe. 12. the beginning of the chapter.  
2 Pet. 3. 1 no.

Qac-





# Q V E R I E S

for the People called

# Q V A K E R S.

FIRST,



Whether are you willing that the depth of your persuasion or opinion touching Jesus Christ his being now contained in the heavens, the raising of our dead bodys after natural death, the Tryal of Spirits and Doctrins according to the Scriptures, should be clearly and openly known, and published?

Secondly, Whether do you not by many of your sayings (which admit of a double construction) craftily hide your persuasions in many things from the sight of some honest people, who take you to hold the same truth with believers in general, concerning Christ, the Scriptures, and the resurrection of the dead? Do you not endeavour to make them believe, you hold otherwise in some things than you do? And is not this dissimulation at the best? or lying after the manner of *Ananias* and *Saphira*, *Act* 5.8.

G

Thirdly,



1 Joh. 1. 8.

Thirdly, Whether your selves (even all of you) bee not men and women of full failings, and imperfections? <sup>Are these</sup> Whole Godly people you cry down? Doth not the light within shew you this? If not, tell us who are the persons among you without their failings or imperfections? And how came they so to bee?

\* Are not some Churches now to be commended for hating evill doctrines?

Fourthly, Do you in setting your selves up for the Conscience of Believers, as well look after those things which are Commendable as those things which are Condemnable in their practices? Do you not overlook the example of Christ in this, who in his message to the Church of *Ephesus*, writes in praise of the good things in them, *Rev. 2. 2.* and particularly that they hated the Doctrine of the *Nazaritans*? Though withall hee reproves them for leaving their first love, and *Sardis* Church being reproved, some few names are excepted. Do not you on the contrary cry them down in general, without any mercy?

Fifthly, Whether your declaring against instrumentall teaching, yet going about lives of you, informing and instructing your selves and others, who are free to hear you; doth not discover a grosse contradiction between your profess principles and practice, and plainly shew that you would have them hear none but you? and whether this be right to set them against instrumentall teaching, to bring them to hear your declaring, as some of you call your speaking, altering only the name?

Sixthly, Whether instrumentall teaching bee unsuitable to the new Covenant? If so, Why did Christ being ascended, appoint Pastors and Teachers in the Church, to continue until we all come into the Unity of the Faith? &c. thus ordaining Ministers for the work, while work remains for the ministry. Did Christ burden his Saints with needlesse appointments?

Seventhly, Whether the Scriptures you bring to oppose Gospel Ordinances, do not serve only to make void Circumcision, with other Ordinances of *Moses* Law; and to witnesse against walking after the tradition of men, with the carnall formall practice, or idolizing of true Gospel Ordinances? All you say, making not at all against a spi-

ritual practice of Church-Ordinances, as breaking bread, and exhorting one another, &c. wherein the Saints have the footsteps of the flock in the primitive times going before them, and the appointment of Christ for the continuance of these till his coming, which must be understood of his personal coming the second time, he being come in the Spirit with great glory, when hee gave those Commands, 1 Cor. 11. 25, 26. Revel. 2. 25. Heb. 10. 25.

Eightly, Whether it is not better to wait on God in his good old ways recorded in his word: expecting his work to be gradually carried on as the growth of a building, or of a plant, or child, so running with patience the spiritual race set before us? or as the manner of some is, to forsake the principles of faith (whereof the Saints have had so great experience) in hope to start up suddenly from a low stature into perfection, by imbracing a new doctrine?

Ninthly, Whether Jesus Christ hath not prayed for those who beleeve through the word of the Apostles, according to John 17. 20? And if so, Whether they are not in a good and safe way who beleeve accordingly? And whether it be not better to credit their testimony so fully confirmed by the Lord, and acknowledged by the Saints for many generations, than to forgoe that, to imbrace, and follow the sayings of Heb. 2. 3. some of your company?

Tenthly, What is that faith which the Spirit speaks expressly, *Some shall depart from in the latter dayes, giving heed to seducing spirits, and doctrines of devils?* 1 Tim. 4. 1

Eleventhly, Whether that doctrine which in sum is no more but **LOOK TO THE LIGHT WITHIN**, with a curse upon disobedience, and a blessing upon obedience thereunto; be that glorious Gospel preached by Christ, and his Apostles, holding forth good news to all people? Or whether it be not a reviving of the old doctrine of Justification by works, wherein the mystery of iniquity worketh to darken the grace of God, in justifying the ungodly without works freely, and to make void the sufferings of Christ? Rom. 3. 24. and the 4. Chapter Gal. 3. 1.

Acts 23. 1.  
 Acts 26. 9.  
 1 Tim. 1. 13.

Twelfthly, Whether the light that is in every man, doth reveal Jesus Christ as crucified for sin, and risen again? If so, How came it to pass that so many strict men among the Philosophers, and *Paul* himself walking according to his conscience before conversion, were ignorant of him?

13 Whether you have not among you many who presume to be Masters, or Masterly teachers, contrary to that word of Christ, *Matth. 23. 10.* in the true intent of it? Do they not usurp authority over the judgement and conscience of their followers, requiring them to beleeve and obey what they say, without asking their meaning, and examining their sayings by the Scriptures? whereas Christ expounded his sayings, as occasion was offered, and need required, to his Disciples, and the *Bernards* are commended for searching the Scriptures daily, whether the things spoken by the Apostle were so, *Matth. 13. 18. 19. 23. 37. &c.*

14 Whether it bee not high presumption, and spiritual pride, for some among you to break Christs commands, and teach men so? and to judge (as many do) the secrets of mens hearts? and rashly without knowledge of mens conversations, to affirm that they have not the Spirit? If the Spirit of God witness with their spirits (as I doubt not but it doth with divers of them, you so judge) that they have the Spirit of God, and the work of regeneration witnessing thereunto, may they not by your bold judgement to the contrary, know how to judge of you?

15 Whether do you not esteeme the sayings of some among you of equal authority with the sayings of God in Scripture? and as readily, or more to be beleeved, and obeyed without any inquiry, whether they agree with Scripture or no? even although they plainly contradict the written word? Is it not an usual thing with many of you, to rave up and down to and fro, far and deepe, to the wounding of your flesh, and neglecting your relations, in obedience to such voyces or sayings not warranted by Scripture, but contrary dictating yet in many things of this kind, wherein some of you seem to glory, the Papists themselves out-strip you, only they are more modest than to go naked; And who hath required these things of any of you?

16 Whether Satan that old deceiver (who often changes his shapes, being discovered in many of his old devices) may not now be expected to come in his best dress, as an Angel of light? and being discovered in his old Antichristian forms, and in rude ranting, now to come with power, and seeming purity, shewing signs and wonders, to seduce from the plain simplicity of the Gospel of Christ, according to those descriptions of his coming, and working, *2 Thess. 2. 8. 9. Mark 13. 22. 2 Cor. 11. 3. 14.* And if so, ought not all men to take heed how they believe every spirit, or powerful motion to be of God? as also, how they hear, and follow every Prophet that comes in sheeps cloathing, and pretends to come with light? And <sup>1</sup> *Joh. 4. 17* are not those in the way to be easily seduced, who are so taken with the fair covering, and outside carriage of persons, as to imbrace their principles without a serious spiritual Scripture-trial of them? Whereas we are commanded, *If any man bring not this doctrine, receive him not, 2 Epist. Joh. 10.* And Solomon saith, *The simple believeth every word, but the prudent man looketh well to his goings, Prov. 14. 15.*

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*Reader,*

By reason of the Authors absence at the entrance of this Book into the Presse, and notwithstanding all the care taken afterwards, many faults have escaped, some of the chief of which are here noted, the rest thou art desired to correct with thy own pen.

*Errata.*

**I**N the Epistle to those in Babylon, blot out (And for) p. 1. l. 20. for also  
r. so, p. 2. l. 9. blot out yes, p. 4. l. 5. blot out ought, p. 5. l. 10. r. Jer. 51.  
p. 3. r. If, 19. p. 7. l. 4. leave out from many promises to Believers. l. 9. r. since.  
l. 10. leave out that, p. 10. l. 10. for graces, r. grace, p. 20. l. 24. for light, r. like.  
In the Margent of page the 11, read Religious Score.